THE

INTERPRETER

Wherin three principall termes of State
much mistaken by the vulgar
are clearely unfolded.

Qui vult decipi, decipiatur.

ANNO 1622.

To ſuch as underſtand not the Engliſh tongue perfectly.

THat the unwiſe may learne to underſtand,
how certaine words are uſed in our land,
And that they may write ſenſe whilſt they remaine
in forreigne parts, or ſhall returne againe
(for idioms, faſhions, Manners, alter here,
as frendſhip and religion everie where)
I haue ſome elegancies for our tongue
obſerv'd, as they are uſed now, among
our ableſt linguiſts, who mint for the Court
words, fit to be proclaimd; and doe reſort
where Lords and Ladies couple and converſe
and trade lip learning both in proſe, and verſe.
and by theſe few the docible may ſee,
how rich our language is, religious wee.

Time was a Puritan was counted ſuch
as held ſome ceremonies were too much
retayn'd and urged: and would no Biſhops graunt
others to rule, who government did want.

Time was a PROTESTANT was onely taken
for ſuch as had the Chnrch of Rome forſaken
for her knowne falſhoods in the higheſt point
But would not for each toy, true peace diſioynt.

Time was, a PAPIST was a man who thought
Rome could not erre, but all her canons ought
to be Canonicall, and blindly led
hee from the truth, for feare of error fled.
But now theſe words, with divers others more

46. 12. 14. 56.

haue other ſenſes then they had before:
which plainely I doe labour to relate,
As they are now accepted in our ſtate.

A Puritan:

(So nicknamed: but indeed the ſound Proteſtant.)

A Puritan is ſuch an other thing
As ſaies with all his heart, God ſaue the King
And all his yſſue: and to make this good,
will freely ſpend his money and his blood.
And in his factious and fond mood, dare ſay
'tis madneſs for the Palſgraue thus to ſtay
And waite the loving leyſure of kinde Spaine
who gets at firſt, onely to giue againe
in curteſie; that faithleſſe Hereticks
may taſt the faith and loue of Catholiques
And Hope too. for a Puritan is hee
That doth not hope theſe Holy-dayes to ſee
And would a waſted Countrey on condition
Scorne to receiue, although the High Commiſſion
of England, Spaine, and Rome would haue it ſoe:
falſe favours hee'd not take from a true foe.
A Puritan is hee that rather had
Spend all to helpe the States, hee is ſo mad
Then ſpend one hundred thouſand pound a yeare
to guard the Spaniſh coaſts from Pyrats feare,
The whilſt the Catholique King might force com-
Both Holland, Beame, & Palz to undermine, (bine
And by his croſſe-curſe-chriſtian counterworke
To make Rome both for Antichriſt and Turke

right Catholique. So Th'empire firſt divided
By holy mothers pious plotts, (who ſyded
the Eaſt, and Weſt, that ſhee might get betweene,
and ſit aloft and governe like a Queene)
The *Turke* did great *Conſtantinople* gaine
and may winne *Rome* too, by the helpe of Spaine.

A Puritan is hee that would not liue
upon the ſinnes of other men: nor giue
money for office in the Church or State,
Though 'twere a Biſhopricke, hee ſo doth hate
all Ceremonies of the Court and Church,
which doe the coffer and the conſcience lurch
of both the treaſures. So that (covetous) hee
would not haue ſuch as want both, better bee.

A Puritan is hee that thinkes, and ſaies
hee muſt account giue of his workes and waies,
And that whatſoever calling hee aſſumes
it is for others good. So he preſumes
raſhly to cenſure ſuch as wiſely can
by taking timely bribes of every man
inrich themſelves, knowing to that ſole end,
God and the King did them their honours ſend.
And that *Simplicitie* hath onely mounted
by vertue; but ſuch fooles they'l not be counted.

A Puritan is hee that twiſe a day
doth at the leaſt to God devourly pray:
And twiſe a Sabbath goes to Church to heare,
to pray, confeſſe his ſinnes, and praiſe God there
in open ſight of all men; not content,
God knowes his heart, except his knee be bent

That

That men and Angells likewiſe may diſcerne;
hee came to practiſe there, as well as learne,
And honour God with every outward parte,
with knee, hand, tongue, as well as with the heart.
A *Puritan* is hee which grieves to thinke
Religion ſhould in *France*, thipwrack and ſincke,
whilſt wee giue ayme: And that thoſe men ſhould
the kingdom there, who made the King away (ſway
The whilſt all ſuch as helpt to croune the father
ſhould by the Sonne be now proſcrib'd the rather.
A *Puritan* in unadviſed zeale
Could wiſh that Huntſmen rul'd the Cõmon weale,
And that the Kings hounds were the onely ſpies
for they would tell truth, as the other lyes,
He wiſheth beaſts were men, as men reſemble
beaſts: for ſurely they vvould not diſſemble,
But vvould tell vvhere the fault lies, and hunt home
the ſubtile fox eyther to Spaine or Rome.
A *Puritan* is hee that ſpeakes his minde
in Parliament: not looking once behinde
to others daunger, nor yet ſidevvaies leaning
to promiſde honour, his direct true meaning.
But for the lavves and truth doth firmely ſtand
By vvhich hee knovves Kings onely doe cõmand,
And Tyrants othervviſe. Hee croſſeth not
this man beeauſe a Courtyer, or a Scot,
Or that becauſe a favorite, or ſoe:
But if the States friend, none can be his foe.
But if the States foe, bee hee what hee will
Illuſtrious, wiſe great, learn'd, hee counts him ill

Hee neither sides with that man nor with this
But giues his voice just as the reason is
And yet if Policie would worke a fraction
to crosse religion by a forreigne faction
pretending publique good, hee'le joyne with those
who dare speake truth, not onely under the Rose
But though the white Rose and the Red doe heare
and though the pricking Thistle too be theare.
yea though the starres, the moon & sunne look on
and cast through clouds oblique aspects upon
his cleer and free intentions, hee's as bould
and confident as the bright Marigould
That flatterer, that favorite of the sunne
who doth the selfe same course observe & runne
not caring though all flowers else wax seare,
so hee the golden livorie may weare.
But our free generous and noble spirit
Doth from his auncient English stock inherit
such native worth and libertie of minde,
as will omit no slavery of his kinde,
yet hee is ready to obey wheresoere
hee may not prejudice the truth by feare,
nor faintly seeme to shrinke, withdraw, giue way
whilst other mushrumpes doe the state betray.
Hee'e not a Traytor be unto the King
nor to the Lawes (for that's an other thing
men dreame not off: who think they no way can
be Traytors unto many for one man)
But his chiefe errour is to thinke that none
can bee a Traytor till law calls him one.

And that the Law is what the ſtate decrees
in Parliament: by which whilſt that hee ſees
his Actions and intentions juſtified
Hee counts himſelf a Martyr glorified
If in this cauſe hee ſuffers; and contemnes
All dangers in his way. Nay hee condemnes
All ſuch as Traytors be to Church and ſtate,
who for the loue of one all others hate,
And for particular ends, and private aymes
forſake their Countrey & their conſcience maymes.
His Character abridg'd if you would haue,
Hee's one that would a ſubiect bee, no ſlaue.

A Proteſtant:
(ſo will the Formaliſt be called.)

A *Proteſtant* is ſuch an other thing
As makes within his heart God of the King
And as if hee did with his crowne inherite
A never-erring, and infallible ſpirite,
Labours to blow him up by praiſe of witt
And by falſe flatteries cooſen him of it.
A *Proteſtant* is one that ſhakes the head
And pitties much the *Palſgraue* was miſlead
to meddle with *Bohemia*, and incenſe
The Spaniſh wrath, gainſt which there is no fenſe
That his Revenewes in the *Paltz* againe
were well reſtor'de hee wiſhes, ſo that Spaine
would take the honours of that houſe, and give
Mentz his demaunds, letting the Paltzgraue live

for such a favour as his lands and life,
not one except the father of his wife,
That King of peace and loue dares bouldly craue.
But what is it he may dispaire to haue
By meanes of th'English and the Scottish Saint
who at their pupills suit doth still acquaint
The Spanish *Patron*, how the first of May
Philip and *Iacob* make one holy day
what therefore's giuen to one, the other must
Bee sharer in: for Iames is surnam'd Iust.
And for this yeare by holy churches count
The Kalender reform'd hath singled out
These two most sacred saints to wayt upon
Our Saviours feast of Resurrection,
which by the English Heathen computation
meets with May day amongst the Catholick nation,
And may be such a day as that for goodnes, (nes.
which some call'd Hil May day from peoples wood-
A day of feasting, and a day of pleasure,
A day of marriage and withall of Treasure
A day of Catholique vnity and loue,
which may a kinde of Resurrection moue
in our State union, almost now forgot
being buried both by th'English and the Scot.
Spaine strikes betwixt, and like a Lord commands,
They ioyne their Lawes togither as their Lands.
And ioyne they will, but in despite of Spaine
making his holy day of hope but vaine.
A Protestant is hee that fayne would take
occasion from the East or West to shake

our League with the Vnited Provinces
to which end hee hath many faire pretences.
Our honour first for in the *Greenland* they
And the East Indies beat our ships away.
Our profit likewise, for in both those places
wee doe great loss sustaine, beside disgraces:
And in the narrow Seas where wee are masters,
They will presume to be our herring tasters. (tie,
But we should haue white herrings wondrous plen
If they would giue us two of every twenty:
O stay our idle leysure, till that none
remayn'd, for them or us but all were gone.
And if they will not thus our humors serue,
That wee (saith hee) should leaue them they deserue.
A herring cob wee see will make him quarrell,
what would the man doe thinke you for a barrell?
Well could I wish these things were all amended
But greater busines now is to be tended.
Our lues, religions, liberties and lands,
vpon this nice and tickle quarrell stands,
And wee must for a fitter time attend,
else Spaine will soone this controversie end.

A *Protestant* is hee that by degrees
clymes every office, knowes the proper fees,
they give and take, at entrance of the place,
and at what rate againe they vent that grace,
knowes in how many yeares a man may gather
ynough to make himself a reverend father:
Or from the lowest civill step arise
To sit with honour in the starry skies:

for hee hath gone that progreſſe, ſtep by ſtep,
as ſnayles creepe up, where ſafely none can leap,
for ſnales doe leave behinde their ſilver ſlyme
and guild the way for falling as they clyme
A Proteſtant is hee that with the ſtreame
Still ſwims and wiſely ſhunnes every extreame
Loues not in pointe of faith to be preciſe
but to beleeve as Kings doe, counts it wiſe
If Conſtantine the great will Chriſtened bee,
this will the white Roabe weare aſwell as hee,
And in the hallowed founteyne plunge a mayne
his naked body, as if every ſtayne
were now waſht off, and his inflamed zeale
Thirſted theſe waters vvhich ſoules ſin doth heale.
Againe if Iulian will renounce his faith
this man will ſay iuſt, as his Soveraigne ſaith,
If he intend Religion to betray,
and yet will walke a cloſe and covert way
Corrupting men by office, honour, bounty,
you ſhall finde this man will deſerve a County,
By double dealing and by broaking ſo
That none ſhall thinke him ere they finde him to
Apoſtate; for no way ſo doth worke
to make a man an *Atheiſt*, *Iew*, or *Turke*
as doe Corrupted manners which lets in
a deluge of impietie and ſinne.
Theſe backt by favour and preferment may
haue power to make all error open way
and every man will cenſure oppoſition
when guilden flattry kills without ſuſpition

This poysoned viall then was powred in,
when first the Church got meanes to mainteyn sin,
and now the meanes withdrawne or misimploy'd
makes all Religion and all conscience voyd.
for man that hunts for honour, wealth, or fame,
will be as those be who dispose the same.
So that no readier way there can be found
to conquer us, then to corrupt the sound
by Bribes; the worst assault that can befall
to bodies politique confounding all.
Guiftes blinde the wise. And though the Chequer (bee
open and empty, as erst full and free,
yet other brybes can worke the same effect
that Mammon would: the favour and respect
of favourits, a nod or winke from Kings,
Imployment, office, grace, are able things.

Besides the honour'd stile of Vicount, Lord,
Earle, Marquesse, Duke, can worke at every word
straunge alterations more then Circes Cup
In such as can no otherwayes get up.

Will hee speake truth directly? make him then
a Deane, or Bishop, they are no such men,
The wolfe hath seene them first, their throat is furd
you shall not heare from them a factious word.

Stands he for Law, & custome of the Land?
make him an officer, give him Command.
Command where he may gaine, this will bewitch
Demosthenes, who labours to be ritch.

What is hee bold and forward? send him out
on some embassage; or imploy the stout

At ſea or land ſome deſperate voyage, where
they may be loſt: then leaue them helpleſſe there,
undoe them thus. Before they had too mutch
But beeing poore, th'ile nothing dare to tutch.
This oſtraciſme will ſure abate their pride,
And they ſhall give great thanks for it beſide.
If hee be poore, oppreſſe him, ſhut him out
in forlorne baniſhment, where round about
the faithleſs world, hee may his living ſeeke,
Then no man after him will doe the like.
If hee be faint, check him, or doe but chide,
hee'l hould his tongue, and his tayle cloſely hide.
Is hee free-tongu'd? though ſerious and diſcreet,
Proclaime him ſilent: whip him through the ſtreets:
Thus whatſoe're is done, no bird ſhall dare
To warne the reſt, till all bee in the ſnare.
Is hee a Rich man? then the Fleer and fine
will make him ſeeme (although he be not) thine.
Briefly, whatſe're he bee, except alone
directly honeſt, (of which few or none
remaine alive) A Statiſt wayes can finde
By policy to worke him to his minde.
And thus the cõmon wealth may conquered bee,
The Church deflowr'd, beſtu'd our libertie
without all bloodſhed, under the pretence
of peace, religion, loue, and innocence.

A Proteſtant is an indifferent man,
that with all faiths, or none, hold quarter can:
So modetate and temperate his paſſion,
as he to all times can, his conſcience faſhion.

Hee at the Chappell can a Biſhop heare,
And then in Holborne a Religious Frear:
A Maſſe nere troubles him, more then a play,
All's one; hee comes all one from both away.
A Proteſtant no other fault can ſpie
In all Romes bead-roll of iniquitie,
But that of late they doe profeſſe King killing
which Catholique point to credit hee's unwilling:
onely becauſe hee gaynes by Kings far more,
then hee can hope for by the Romiſh whore.
Hee ſaith this onely doth the Pope proclaime
for *Antichriſt*, becauſe that *Greekiſh* name
doth ſignifie *Againſt the Lordes annointed*,
As if it onely 'gainſt this doctrine pointed.
And therefore leaving this out of their Creed,
Hee in the reſt with them is ſoone agreed.
And ſo the Kings part may be ſafe from feare,
Let God himſelfe for his owne part take care.
A Proteſtant is hee that guards the eare
of ſoveraigne Iuſtice, ſo that truth to heare
hee's not permitted; nor to know the danger
he ſtands in, twixt the ſubiect and the ſtranger:
The plots which ſtrangers haue, greefe of his own,
which may too late be prevented, knowne.
For though his foes be wily wolues and foxes,
his ſubiects ſhackled aſſes, yoaked oxes,
yet time will ſhew them not to be ſuch dawes,
As will looke on whilſt others change the Lawes,
and Rob the State, Religion doe deflowre
having their Prince impriſoned in their power.

As Princes haue been priſoners to their owne
And ſo may ours too if the truth were knowne.
The liberty of will by ſtrong affection
may be reſtrayn'd, which is the worſt ſubjection.
For then the underſtanding will not ſee
But ruſheth on whatſoere the danger bee.
A Proteſtant is hee whoſe good intention
Deſerves an Engliſh and a Spaniſh penſion
both for one ſervice, and obteynes it too
By winning Spaine more then their armes could (doe
with long delayes, and looſing us & ours
what loſt to get againe we want both powers
And perhaps will.
Others by treaties and diſputes may gaine
But wee by blowes, elſe old ſayd ſawes be vaine.
A Proteſtant is hee that hath no eye
Beyond his private profit, but doth lye
In wayte to be the firſt that may propound
what hee foreſees power plotts. The ſolid ground
Hee nere examines, bee it right or wrong
All's one, ſince it doth to his part belong.
For to his part belongs to ſooth and flatter
The greateſt Man though in the fouleſt matter
And him hee holds a Rebell that dare ſay
No man againſt the Lawes, wee muſt obey.
His Character abridg'de it you will haue
Hee's one that's no true ſubject, but a Slaue.

A Ro-

A Papiſt.

A *Romaniſt* is ſuch an other thing
As would with all his hart murther the King.
That ſaith the houſe of *Auſtria* is appointed
To rule all Chriſtians and for this annointed
by Chriſts owne vicar. And they Rebells are
who dare againſt this houſe make any warre
Invaſiue or defenſiue Ieſuits witt
And Indian gould, doe both attend on it,
And all Romes Hyrarchy doe plot, pray, curſe,
And ſpend the ſtrength of body, ſoule, and purſe
to this ſole end, that every ſtate beſide
may be the vaſſalls to the Auſtrian pride,
And ſo Rome may of both the Emperies
keep ſtill the Civill and Religious keyes.
A Romaniſt is hee that ſowes debate
Twixt Prince and People, and twixt every ſtate
where hee remaines: that he by the diviſion
may worke himſelfe ſome profite in deciſion.
Or bring in *Rome* and *Spayne* to make all trends
Who having footing once haue halfe their ends.
For as the Devill ſince firſt hee got within
mans heart, keepes ſtill thereby originall ſinne
So thoſe whereſoe're once they intereſt gayne
keepe all; or ſuch a party lett remaine
behinde, aſſur'd to them as may procure
A relapſe, when men thinke themſelues ſecure.
Thus each diſeaſe, though cured, remaines in part
And thus the fraile fleſh oft betrayes the heart.

Now,

Now for the reſt, no Romiſh falſe opinion
Can make a *Papiſt* in the Kings dominion.
Nor abſence from the Church, for at this ſeaſon
Hee is no *Papiſt* that commits not Treaſon
Let him to Church reſort, or be recuſant
Alls one, hee's counted a good *Proteſtant*.
Nay 'tis a queſtion if *Guy Faukes* were one
But 'tis reſolv'd that *Papist* hee was none.
His Character abridg'd if you will haue
Hee is Spaynes *ſubiect* and *a Romiſh Slaue*.